THE THEOSOPHICAL

FORUM

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IDEALS.

Man is a soul. He has the capacity of thinking and that is why he is called "man," for the word comes from a Sanskrit root which means "to think." He also has a body with which he contacts the manifested universe. These divisions, soul and body, are recognized by the majority of people, as evidenced by the common saying of "keeping body and soul together." This soul can produce an effect upon the manifested universe by the power of thought. Only in so far as he is a thinker can he be said to be a man. Whether we believe that he has lived in a similar body before, or that his consciousness will continue after death, most people will admit his present existence in a body and his capacity for thought, and that is enough for our present purpose.

Man has all the time there is. He may make a proper use of his time by devoting it to procuring food and shelter; to play, or recreation; to thought, as such; to benevolence; to beneficence; and to devotion. If we consider Life as a soul manifesting through a body and a mind, then the problems are divided into two classes: those which pertain to the body, and those which pertain to the mind. Those which pertain to the body do not differ greatly from the problems which form the entire life of the brute creation. Indeed, for the purpose of this inquiry, man may be considered as a brute plus mind. Those problems of life, then, which pertain to the realm of mind are what distinguish man from brute. If a man devote nine-tenths of his energies and faculties to the solution of the body problems, he is nine-tenths brute, while just in so far as he subordinates the body problems to the mind problems, is he

rightfully entitled to be called a man—a *thinking* animal. The brute or body problems are few and simple in reality, though usually considered and, indeed, made so complex as to include all or by far the greater part, of life. The great body problem is the continuance of the existence of the body; "keeping body and soul together". For a body in a natural state, that is, in a state of health, but two things are necessary: Food and Shelter. A body can have nothing else. It may have different forms of these, but everything which it may have will come under one of these heads. The food may be *pâté de foie gras* or black bread; the shelter be silk or home-spun, palace or hovel, but in any case it is but food and shelter.

Man must take from his time so much as is necessary for the procuring of his food and shelter. In this he is but following the course of his brothers of the brute creation; but mark how the possession of mind places man at once above and below the animals that have it not; when the brutes have taken so much of their time as is necessary for procuring their food and shelter, they stop; man, on the contrary, continues his drafts on his time even to the point of exhaustion, and expends his energies in producing an endless variety of food and shelter.

Leisure is so much of a man's time as is left after using that portion which he gives to the procuring of those things which he *must* have—food and shelter. Instead of the possession of mind enabling man to procure food and shelter in less time and with less energy than the brutes, and thereby enlarging his leisure, he abuses it to the opposite effect of creating such infinite wants that it completely exhausts his leisure. Leisure is the only valuable thing a man can have, or, rather, without leisure a man can have nothing of real value. If, then, he has no leisure, he has nothing. Without leisure he is no man, for how can he think without time to think in, and, unless he thinks, he is no man—a thinker. Only from his leisure can he take the time for play, thought as such, benevolence, beneficence, and devotion. If he have no leisure, he can have none of these; if he have but little leisure, he can have but little of these. For convenience we may define play or recreation as such occupation of mind and body as is necessary to restore either or both to normal condition after exhaustion; thought, as such, as the mind engaged in contemplation of itself; benevolence, as well-thinking; beneficence, as well-doing; and devotion as an aspiration for the True, the Beautiful and the Good, for their own sakes.

By play or recreation man can most quickly restore equilibrium to exhausted mind or body. It is therefore an economical thing, for it is a conservator of time, of leisure. He is but a poor workman who is not thoroughly acquainted with his own tools; and what kind of a man, that is to say, what kind of a thinker, is he who is not acquainted with the greatest of all tools, his own mind? Benevolence, well-thinking, kindliness for everything with which he comes in contact, makes one more of a man, increases his stature. Beneficence, well-doing, follows upon the practice of benevolence; nay, *is* the *practice* of benevolence, that is to say, the translation of the good thoughts into good actions. Where either is wanting, the continuance of society is impossible. Without devotion, that is, without an aspiration for the true, the beautiful and the good, for their own sakes, man cannot approach them; cannot continue growing into more and more of a man. Which is as much as to say that unless he desires it he will not be it, for behind Will stands Desire.

If all persons capable of manual labor apply themselves rationally, it is not necessary that anyone should do so for more than three or four hours each day in order to obtain ample food and shelter for all; and this would include all the time necessary to provide for the young, the old and the infirm. By so applying themselves the problem of proper physical exercise would also be solved. If all capable of labor should so apply themselves, then all would have abundant leisure for the cultivation of the man-side of their natures. But what do we find the state of society to be at the present time? We find the vast majority of people working, say nine hours a day to obtain the necessaries of life. This leaves them very little time for recreation, which they must have in order to be able to bear the toil of the morrow, and practically no time at all for thought, benevolence, beneficence and devotion. It is true that many people who are engaged long hours in some of the lighter kinds of employment do find time for these, but to a very limited extent and then it is a burning of the candle at both ends. Such people sacrifice themselves; bear the burdens of others as well as their own, which would not be necessary if society were formed upon a just basis. We find on the other hand a small minority of the people who do no constructive labor whatever; not only this, but many of them actually engaged in wantonly destroying the produce of others' labor! It would naturally be expected that those who were entirely exempt from the necessity of providing their own food and shelter, those whose whole time was leisure, would

be found cultivating their higher natures to the utmost; that they would be conspicuous examples of thought, benevolence and devotion. Are they?

That is a deplorable state of society in which a majority of the people give very little of their energies to the cultivation of those things which alone distinguish them from the brutes; where the very best of their thought and strength is spent upon the body problems. And the saddest thought is, how wholly unnecessary it is; nay, how it even defeats itself. For the greater number of those who do the work of the world, and especially those who are exclusively engaged upon the body problems, are the very ones who have the smallest share in the produce of their own labor. They are even despised because they have none, or few, of those refinements which are the results of leisure employed in thought, benevolence, beneficence and devotion.

(*To be continued.*) L. F. WADE.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

DREAM AND DREAMLESSNESS.

"What is the Soul? The Soul is consciousness among the powers of life. It is the inner light in the heart. And this spirit moves from one world to the other, remaining itself unchanged. It only seems to form imaginations. It only seems to enter into delights.

"And when sleep comes, the spirit rises beyond this world, and the forms of death. For when the spirit descends into birth, and enters into a body, it comes forth in the midst of evils. But when it rises up again at death, it puts evil away.

"The spirit of man has two dwelling-places: this world, and the other world. And the third is the border land, the world of dreams between the other two. And while in this border land, the spirit views the other two: both this world and the other world. And whatever power he has stored up in the other world, he rests in that, and beholds both terrors and delights.

"And when he sinks to sleep, taking with him his material from this all-containing world, felling the wood himself, and himself the builder, he dreams, with the Soul as his radiance, with the Soul as his light. Thus the Soul is the light of man.

"There are no chariots there, nor horses for chariots, nor pathways. He creates for himself chariots, and horses for chariots, and pathways. There are no joys there, nor delights, nor rejoicings. He creates for himself joys, and delights, and rejoicings. There are

no streams there, nor lotus-lakes, nor rivers. He creates for himself streams, and lotus-lakes, and rivers. For the spirit of man is the Creator.

"And so having found delight and wandered forth in dream, and having beheld both good and evil, he hurries back again to the waking world, according to his law, according to his place. And whatever he may behold, it does not follow after him. For nothing adheres to the spirit of man.

"Then having found delight, and wandered forth in waking, and having looked on both good and evil, he hurries back again to the dream-world, according to his law, according to his place. And whatever he may behold, it does not follow after him. For nothing adheres to the spirit.

"And as a great fish swims now along one bank of the river, and now along the other, so does the spirit of man pass between these two: dream-life and waking-life.

"And as a falcon or an eagle soaring to and fro beneath the sky and growing weary, folds his wings and sinks to rest; so, verily, the spirit of man goes to that home where he enters into rest, dreaming no dream, and desiring no desire. And whatever terrors he beheld in the waking-world, he knows now that it was through unwisdom. And like a god or a king he knows: I am the All. This is his highest world.

"This is his highest joy. He is clothed in fearlessness, and has put darkness away. And as one who is wrapped in the arms of the beloved, remembers naught of what is without or within; so, verily, the spirit of man, wrapt in the Great Soul's inspiration, remembers naught that is without or within. Then has the spirit reached its goal. The Great Soul is its goal. It has left desire behind. It has passed beyond sorrow.

"And wrapt in the Great Soul, the father is father no more, nor the mother a mother, nor the worlds, worlds. There the gods are gods no longer, nor the murderer a murderer, nor the thief a thief; there the outcast is outcast no more, nor the barbarian a barbarian, nor the priest a priest, nor the saint a saint. They are followed neither by good works nor by evil works. The spirit has crossed beyond all the sorrows of the heart.

"This is the world of the Eternal. This is the highest path. This is the highest treasure. This is the highest joy. And all beings live only on the substance of this joy.

"And if there be one amongst men who has gained success and wealth, a lord over others, and richly endowed with all the good things of the world, this is the highest joy of men. But that joy is a hundredfold, and a thousandfold higher. It is the supreme bliss of the Eternal."—*Brhad Aranyaka Upanishad.*

What we need more than all things is to realize the presence and power of the Soul. And not we only, but everyone. And if, after the manner of the old seekers after wisdom, I were offered one wish, and one wish only, I think I would choose this: to put on record, so that all men might understand it, something of this truth of the nearness of the Soul in life.

This is what we all are seeking, day by day, and year by year, but without knowing it; and when the hour strikes for us, and we go down into the darkness, we know that we have not found it. And when our time of rest is over, and we come forth into life once more, we are doomed to begin our weary search again, in restlessness, in longing, and desire.

For the presence of the Soul is peace. And we have not peace. There is no deep peace and power in our eyes, but only fear, and unsatisfied desire, and greed, and cunning. And so we are pursuers ever, tirelessly toiling toward a nameless goal, seeking and finding not, weary and not finding rest.

Yet we are the immortals. And such is the power and presence of the Soul, that all men, whatever be their knowledge, whatever be their desires, whatever be the foulness and evil, the petulance and pain, that wrap their waking lives like a garment—all men and all beings do day by day, or night by night, enter into the hall of the Eternal, and find rest for their souls.

The passions of day, feverish and sordid, or full of sadness and sorrow, give way before the dreams of night—broken images of the dreams of day, or images of what never entered into the daylight, or long has left it; shadowy things of the borderland between waking and sleeping. And for a while the spirit of man mingles with these fancies, dreaming dreams, and desiring desires. Then the fancies cease and the dreams fade. The weary spirit folds its wings and sinks to rest. The lonely soul of man is wrapt by the Shining. It is wrapt by the Real. It is full of the inbreathing of the Great Soul. And for a while the soul of the meanest and basest that breathes, the soul of the thief, the murderer, the outcast; the doer of innumerable foul deeds and cruel wrongs, enters into the joy of the Eternal, and bathes his soul in living water, in immortal peace.

And the mean, the cruel, the vile, enjoy this perfect peace and solace for their souls on equal terms with the saint, the sage, the seeker of the soul, overshadowed by their divinity.

And were it not for this entry into peace—day by day, though they know it not—all men must go mad. Our weak human justice might deny the right of the evil and the outcast to enter into that hall of peace, and keep it only for the pure and clean. But the justice of the Great Soul is better than ours, and brings its benediction to all, to the murderer's cell, as well as the monk's, to the palace of the king, and the hut of the savage. For to the Great Soul none are evil or unclean, none weak and insignificant, but all are immortals, though some of us dream evil dreams. The Soul is in all, and all are alike the soul.

And between man and man, between sage and sinner, between clean and foul, between weak and strong, this is the only real difference : how much memory they can bring back to their waking, of that overshadowing Soul, and bringing it back, hold it consciously in the hours of their lives. Those who bring back something of that vision are heroes, strong and exultant, poets of fire-kindled speech, clear-eyed sages, strong lovers, full of joy. But all men are haunted by the Soul.

Then comes waking, and men go forth again to their desires, driven hither and thither by the scourge of unrest, tortured by longing, shadowed by fear. And in their eyes are passion and pain, not peace. For they have forgotten utterly the power and freshness of the Soul whose life enfolded them, when they were sunk in sleep.

With the fading of desire, with the victory over fear, comes something of fuller memory. And to remember something of that vision is to feel once again the overshadowing wings of the Soul descending like a benediction : a great peace, a mighty and exultant power. It is to remember how the overshadowing soul took the individual life, and covered it with its wings, putting away from it all loneliness and isolation, soothing the pain of everlasting want, merging the one in the All, full of throbbing power, tremulous joy, and warm waves of Life. In that deep rest, the soul has no boundaries, but enters into limitless Being, the swelling tide of an immortal sea, full of power, and full of peace. There is no longing nor loneliness ; for all that lives is one in the Soul, and feels its oneness. The sweetness of the lost is found again, and there is peace. There is no desire there, for the spirit is all things, and there is nothing left beyond it, that it should desire. There is no fear, for fear is of the darkness, and here is infinite light, in warm waves of

radiant consolation. And yet there is a quiet might, like the rest of perfect darkness. There is the security of safest seclusion. There is the conscious delight of exultant individual life.

And when after deepest draughts of living water, the spirit of man descends again to the world of waking, through the borderland of faint dreams, the whole of his lifetime to the grave seems but an hour, with no very weighty matters in it to be settled, before he enters into his rest. It is as though the far horizon of life were lifted up, and brought suddenly close, so that we can see the whole of life in an instant, and look into the clear sky of immortality rising from the horizon. And for a moment we realize that whatever terrors life beholds, come but through unwisdom; that its fever and weariness are the mists of the morning, soon to melt away beneath the sunlight.

Then the spirit of man goes forth again into waking life, and passions and desires weigh once more heavy upon him, and he is driven onward again by the scourge of longing, by weariness, weakness, and fear. And the thief is a thief once more, and the murderer a murderer, and the outcast an outcast. But hidden away in the heart of each, in the heart of all, is the memory of that Shining, at the back of the heavens. And that haunting vision will give their hearts no rest, till they find the resting-place of the immortal.

QUESTIONS AND ANSWERS.

Question 121.

What is the real mission of the T. S.?

T. E. Willson.—It is to form a nucleus of an universal brotherhood—not the brotherhood itself, but the nux or seed of one—by making clear to the world the god in man, that we are really and truly "sons of God and joint heirs with Jesus Christ," who must descend into this hell of matter before we can rise again. This it does by the study of religions, showing the common and universal teaching of Karma and Reincarnation and by the study of advanced science which can prove the dual nature of man—on both the four lower planes of matter (or vibration) and on the higher ones. This latter is the seed it scatters.

J. A. Clark.—The mission of the T. S. is to seek! The immense reach of the evolutionary system compels constant search. This seeking aims to gain the highest knowledge to which the mind can reach. While a mission might be formulated which would put stress on something to be done, how can one do unless one knows?

How can one know unless he seeks? If Theosophy is that ocean of knowledge unfathomable in its deepest parts, how can a mission be fulfilled by gathering pebbles on the shore? It is for the T. S. as a collection of units to seek a grasp on the facts of nature. No knowledge is complete which leaves out any department whether visible or invisible. The great truths concerning the destiny of the soul must be sought by diligence. The T. S. with such a great work set before it will accomplish the end of its being and its high mission when it has reached the end of its seeking—when all is found.

H. A. Bunker.—It would seem that in the first object of the Theosophical Society, as given in Article II of the Constitution, lies embodied its real, its only mission: "To form a nucleus of Universal Brotherhood, without any distinctions whatever."

Careful thought and study along the lines indicated in the two subsidiary objects, lead inevitably to acceptance of the first.

Now, a nucleus is a center around which something grows by virtue of the impulse to life put forth through that center. In the cell, the type of all life, the nucleus, being the center, does not grow except just before breaking into two new nuclei; it seems to serve as simply the physical basis—the vehicle—for the transmission of the vital impulse which thus only can become manifest as life.

The choice of terms in stating the first object of the Society would seem to be particularly happy and appropriate. For certainly within the memory of comparatively recent members, the influence of the "nucleus" may be plainly traced in the steadily increasing adoption into the literature and thought of the times, of the teachings of Reincarnation and Karma, together with the belief in the Divine oneness of all things in origin and destiny.

When these teachings and beliefs shall be generally accepted and practised, then and then only, will there be a real Brotherhood of Humanity, that Brotherhood of which the T. S. is and will continue to be the nucleus.

J. H. Connelly.—The mission of the T. S. is, to my thinking, betterment of the conditions of human existence through knowledge of the laws governing life and evolution. A universal belief in Karma and Reincarnation would purge the world of the infinite woes afflicting humanity. All hope for the elevation of our race centers in the diffusion of that belief, the teaching of which must be the vital purpose of the T. S.

Naidni.—To enable men to gain a realization of the following truths:

1st. The fundamental unity of all mankind.

2nd. The fundamental unity of all religions and philosophies.

3rd. That the present generation of mankind do not possess all the knowledge of religions and sciences, but that the ancient sciences, religions and philosophies are resplendent with truths that would add much to the usefulness and happiness of the present time were they better understood. And they would also help us to gain a deeper understanding of the hidden meanings of our Western Religion.

F. N. Losee.—The real mission of the Theosophical Society is to teach men to recognize the principles which unite mankind with the rest of the Universe, that all are progressing and all are dependent upon the whole. The Universe is composed of atoms, each atom contains Atma. God is the harmonious whole.

E. D. Pelton.—To reconcile all religions and philosophies worthy of the name, showing, through the archaic teachings, the basic principles underlying each and all; thus destroying prejudice brought about by dogmatic creeds and lack of understanding. To create true sympathy between nations and races through clearer, deeper comprehension of their national characters, by an understanding of their religious ideals. Turn the search-light of true knowledge upon hypocrisy, cant and error. Bring all men to a knowledge of their common brotherhood; a realization that the welfare and happiness of one is that of all; that they are in fact one vast unit in spiritual essence. That the doctrine of separateness is the greatest of heresies.

Maude Ralston.—The real mission of the T. S. is to give to the world a *basis* upon which to *unite* all things; a philosophy which is found as a rock-bottom of principle behind all manifestations in Nature, and all the many ramifications of formulated religions and scientific truth. These times are prëeminently synthetic; the practical and theoretical are being combined in every department of life. It is the mission of Theosophy to come forward as a veritable synthesizer of syntheses.

J. A. Jowett.—As far as I understand it, the real mission of the T. S. is to bring the people out of darkness into light, to raise animal man to a spiritual condition. As we are one in spirit the first teaching is Brotherhood as a recognition of our unity in love, in hope, in our trials and aspirations. The second object of the society if properly studied will convince us that man can be raised to a full recognition of his own inherent spiritual nature and that this is the object of religion and philosophy. The third object of the

society properly investigated, will teach us the best and correct way to attain to our divine birthright, and bring to our conciousness the assurance that divinity will manifest through us if we will furnish the proper conditions, by aspiration, unselfish love, and compassion. Love, charity, benevolence and kindness will thus become natural to all men who struggle out of darkness into the light.

The T. S. as a society will never become a mere charitable institution because it is something more, but will infuse life into all institutions that tend to redeem suffering and make men better, wiser and happier.

A. P. Buchman.—That the T. S. has a *real* mission is a question that was answered by H. P. B. so plainly that I now wonder why anyone should have forgotten her words, viz, "to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities." She further says, of the future of the Society, that, "every such attempt as the Theosophical Society has ended in failure; sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart."

From this it is not far to a point from which we can get a clear view of the real mission of the T. S. What is it? Lay aside all inherent bias, be selfless and not selfish, practice altruism, learn to know the esoteric doctrine. As the parts are so is the whole, when the individual membership lives and practices the ideal in life then the Society, as a whole, will make itself a living entity, and Brotherhood as a fact in nature will be recognized. The *real* mission then, of the T. S. is to be a body in which the eternal and living truth can manifest to the world.

Question 122.

Cannot something be done to give the T. S. a boom?

J. M.—To boom the T. S. by means of some artificial expedient would be to invite reaction and possibly disaster. If a movement depends for its activity upon newspaper puffs, sensational advertisements, and upon appeals to the hysterical qualities generally, nothing can prevent its collapse. It is like a man attempting to live on brandy; he must take larger and larger doses of his fictitious invigorator to keep himself going;—and we know his end.

No! Let us avoid stimulents. Let us trust to the recuperative powers of nature; let us remember that the world of soul is the source of infinite and undying strength. The T. S. needs no booming. Its strength lies within itself; its salvation lies in its message.

There is a tide in the affairs of men, and there is a tide in the affairs of the Society. For years it has been giving life and light to the world. *The world is bound to give back to the T. S. all that it has received from it, and with interest.* How is this to be done? That is probably the world's business; and the world is the servant of destiny, and destiny is the will of the Wise. Therefore all that we have to do is to attend to our own individual duty, each one of us watching himself, trusting to the Wise to do their part in completing nature's plan for the further healthy growth of the Theosophical Society.

THEOSOPHICAL NEWS AND WORK.

A NEW YORK HEADQUARTERS.

A general meeting of the members of the Society living in the vicinity of New York city, was held at Mott Memorial Hall, Saturday, October 8. The meeting was well attended and a cheerful and earnest feeling animated the members. The discussion at first was about the formation of a New York branch, and it was disposed of by the appointment of a committee to proceed with the details of the organization. The branch should start with a membership of over fifty.

The discussion then turned to the desirability of establishing a local Headquarters, which would not only furnish a meeting place for members, but would also tend to centralize and co-ordinate the work in the vicinity of New York. Warm approval was given the plan, and as the treasury of the general society was not available for the support of a *local* Headquarters, a paper was circulated among the members, the signatories to which were pledged to give to the expenses of the plan the sum set opposite their names. Sufficient was secured at this first meeting to insure the success of the enterprise. Another committee was appointed to take charge of the details. The plan is to engage a fair-sized room where the local business of the Society and the interests kindred thereto, can be transacted; as, for instance, the publication of the FORUM, the book business of the W. Q. Judge Publishing Company, the correspondence and general activities which will be the natural outcome of such a centre of work and energy. Furthermore as time goes on and the money comes forth, a circulating library will be started for the benefit of the membership throughout the country, and other activities of like character will be resumed or begun, always provided, of course, that they do not conflict in any way with the general work of the President's office or the Society at large. Such an office as this, for instance, would be essential before it would be possible to start a magazine.

A CIRCULATING LIBRARY.

The foregoing paragraph explains the purpose of the members of the T. S. in and around Greater New York to establish and maintain a circulating library at the Headquarters in New York.

The idea is to get together as soon as possible a nucleus of the standard Theosophical Publications which may be used at the Headquarters, and which will be sent on request to any member of the Society in America in good standing, for a limited time, upon payment of postage and a small fee of a few cents. A book case and a number of books have already been promised, and in the next

number of THE FORUM we hope to be able to publish a catalogue and the few rules that will be necessary.

Members throughout the country are earnestly requested to send contributions of both money and books to: The Librarian, Box 1584, New York.

ACTIVITIES AT CINCINNATI.

The following syllabus of the Cincinnati Branch for the winter of 1898-9, is of such excellent quality that it is reprinted with the idea that other Branches may find it useful. In most cases the papers prepared for the Cincinnati Branch meetings can be secured and read at other Branches upon application to Dr. Buck:

DATE.	SUBJECT.
Oct. 4, 1898.	What is the Good of Theosophy?
" 11, "	The Use of Experience.
" 18, "	Ethics.
" 25, "	Universal Law or Karma.
Nov. 1, "	Rebirth or Pre-existence.
" 8, "	Theosophy and the Poets.
" 15, "	**Question Meeting.**
" 22, "	The Theosophical Budget.
" 29, "	What is meant by the Fall and Redemption of Man.
Dec. 6, "	Hypnotism, Mesmerism and Telepathy.
" 13, "	Man's Place in Nature.
" 20, "	The Constitution of Man.
" 27, "	**Question Meeting.**
Jan. 3, 1899.	Carlyle and Theosophy.
" 10, "	Practical Theosophy.
" 17, "	The Personal, the Individual and the Eternal.
" 24, "	Brain Memory and Soul Memory.
" 31, "	The Septenary Planes of Nature or Vibrations.
Feb. 7, "	Lost Continents and Lost Races.
" 14, "	Buddhism.
" 21, "	**Question Meeting.**
" 28, "	Life or Prana.
Mar. 7, "	Some Modern Mystics.
" 14, "	What is the Difference between Soul and Spirit?
" 21, "	Occult Arts.
" 28, "	The Unity of Religions.
April 4, "	Solar and Lunar Cycles and Symbols.
" 11, "	The Goal of Evolution.
" 18, "	**Question Meeting.**
" 25, "	What is Religion?
May 2, "	The Trinity in Religions.
" 9, "	**A Special Evening.**
" 16, "	The Secret Doctrine.
" 23, "	The Growth of Theosophy.

REVIEW.

"LIFE'S QUESTIONS."

The old saying that "any fool can ask questions" is both true and false. It depends on the questions. Intelligent inquiry is the gateway to wisdom. To

correctly and intelligently formulate a problem, as in the case of mathematics, is often half the answer. There are, indeed, "fool-questions" propounded by folly, and there are questions that are only propounded by the mind in quest of truth, and capable of discerning and apprehending it. Here is a little volume of questions and not one answered, unless it be by the logical sequence that runs like a thread from the first to the last. Mr. Ernest Temple evidently has been thinking, and knows how to ask questions, and he who can answer all he has propounded will be wise indeed. One somehow gets the idea that Mr. Temple himself would do us a favor if he would proceed to answer his own questions, for really, his questions, are ours, just what we have all along wanted to know. But the author of "Life's Questions" has done us a service by going over the ground thoroughly and fearlessly, undaunted by tradition, authority or the prevailing obscurity, and putting everything in order. If now, the real student will begin at the beginning and see how many of these questions he can himself answer satisfactorily, it will facilitate his progress immensely. He will have the further advantage of having a rather complete category of those he cannot answer, and can systematically devote his time and energies to these. He will thus be on the alert for "more light" with his "questions unsolved," always in hand, and far more likely to find the answer than when the unknown or unsolved lie in a confused heap in the obscure realm of consciousness, at once goads and stumbling blocks in the way of progress. Every real student of Life's Problems should have this little book at his elbow to incite inquiry and mark progress; and it will prove a most useful aid to Branches when preparing their syllabus and to lecturers in selecting subjects for discussion. It can be obtained from the W. Q. Judge Publishing Company, Box 1584, New York; price $1.

The English Theosophist for October consists largely of reprints from old numbers of *The Path*, but is all the more valuable on that account. Many of these old numbers are out of print, and their contents are of such permanent helpfulness that to reprint them is to confer a benefit upon all students. Bryan Kinnavan and Hadji are reproduced in this way. Extracts from some unpublished letters of W. Q. Judge are given. "John Smith, F. T. S." writes on "Teaching and Living," and writes with much good sense. Notes on "The Stanzas of Dzyan" are continued. "The Editor's Remarks" give the good news that the old North of England Theosophical Federation is to he revived—on the basis suggested by the editor, it is to be hoped. We venture to remind our readers that the annual subscription to *The English Theosophist* is only fifty cents.

NOTICE.

Since the reorganization of the T. S. A. after the so-called Convention at Chicago, it has been deemed expedient to resume and to continue the publication of the FORUM in New York city. With the co-operation of the Executive Committee, a committee of three for the editing and publishing of the FORUM was appointed in New York. All communications and business relating to the FORUM should therefore be addressed to the FORUM, Box 1584, New York.

J. D. BUCK, President T. S. A.

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